

Explanation of Educational and Cultural Dimensions of Globalization in the Views of Ayatollah Javadi-Amoli

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Received: June 5, 2016

Accepted: July 22, 2016

Online Published: December 26, 2016

doi:10.5539/ies.v10n1p172

URL: <http://dx.doi.org/10.5539/ies.v10n1p172>

Abstract

Globalization is a multi-dimensional phenomenon as it leads to high mobility in social, political, economic and value fields and besides reduction of the gap between time and place presents new interpretations of politics, economy, culture, government, authority and security. The present study aimed to explain the educational and cultural dimensions of globalization in the views of Ayatollah Javadi-Amoli. The study method is Transcendental logic analysis and sampling method is purposive. The Transcendental logic analysis consists of two stages of description and determines the conditions. In description stage, qualitative content analysis method of comparative categorization and paragraph and three-stage subject coding including open coding, axial coding and selective coding are used. The results showed that according to Ayatollah Javadi-Amoli, globalization is assumed as it is based on anthropological basis in common meaning of humanity-ignoring the climatic and historical conditions and epistemology basis is as the knowledge of that common reality is provided. Therefore, the views in which no unit reality is accepted at ontology aspect and considers relativity of reality or in epistemology dimension, achieving reality is impossible, relativity of understanding is mentioned and from epistemological and logical aspects cannot defend globalization.

Keywords: globalization, training, culture

1. Introduction

The first challenge of globalization epistemology is regarding the concept and nature of globalization. To explain this issue, various definitions of globalization as general and special are presented. The general definition means as these definitions are accepted in most papers and its special view is as in globalization definition, this aspect is less considered but it can have more precision.

The definitions in classification of general view believe that globalization refers to the multi-dimensional of communication and links going beyond the governments or communities forming modern world systems (Matlagh & Golnesayi, 2010).

Others consider globalization as the development of European culture via migration, colonialism and cultural imitation to the entire world (Iranzade, 2001). Others consider globalization as the effort for global development of US models and this has cause fear or concern of some of European countries (Asna-Ashari, 2001).

These definitions consider globalization as a process in which events, decisions and activities in a part of world can have important effect on people and communities in the farthest areas in the world. Today, goods, capital, people, knowledge, images, communication, crime, culture, pollutants, drugs, fashion and beliefs are transferred easily from the countries and borders.

As an Islamic theorist, Ayatollah Javadi-Amoli has presented a special definition of globalization and this paper gives the term "special view" to this definition. They have considered three elements (materials, basis and resource) in definition of each concept including globalization and state that: Globalization means collective and type unity. The main question is what is the unity factor? Are politics, tradition, habits effective on creating

unity?

If the law and rights are global, the source should be also global. From global source, global basics are extracted and from them, global materials are extracted. If the source is regional and logical, the basis is regional and local and materials are also regional and local. The pre-defined traditions can be source of basics and this hierarchy is the basis for a hierarchy of materials suitable for management of countries. If it is global, the global source is required not to be time nor earth. Which culture? Tradition, word or soil?. Global source is rooted in humanity as common. All people have unit nature. If the nature is the source and basics are inferred skillfully from this source and if materials are extracted from the basics, this is globalization (Javadi-Amoli, 2011).

Globalization has some outcomes as it increases human knowledge and stability of international relations, relative development for the world can be presented. Also, it causes some challenges in different cultural, political and economic fields (Norbakhsh & Soltanian, 2010).

It is believed that globalization is generally a good process be protected against the threats of passive encountering as a reality. How can we achieve such position as globalization is occurred and cultures can keep their relative identity?

1.1 Globalization and Culture

Globalization is a subject culture in which IT development leads to its fulfillment. We cannot perceive the formation of life only based on local phenomena or national events as what is called local is associated with the global phenomena. In the contemporary era, globalization and relationship among various nations is an unavoidable issue due to various global mass media including internet and satellite and trip, migration, study opportunities and using the technology of different countries.

These inclinations in different fields include different dimensions of human being and besides political, economic, social dimensions affect thoughts, ideals and human emotions and human, national and global identity as the spectrum of thought, culture and civilization can be also affected. A nation can protect its culture and civilization, if it can identify the identity values and then can show them to others.

Globalization of culture leads to the thought and cultural growth. All people, those who live at the same time and those living in various times have cultural exchange and they provide further development and they state about the past, those thinking right or wrong (Javadi-Amoli, 2009).

An important aspect of “culture globalization” is localization, the methods by which universal forces can reduce the significance of place, social and geographical region in creating cultural phenomena. The important point is the tools by which culture separates its traditional link with special places. For example, Mexican food is based on special part of Central America and it indicates the product of that region. With the rapid growth of fast food restaurants as Takobel, special type of Mexican food was turned into the common food habit in northern America. The Mexican food was far from its origin and it was a part of food habit in the world. We can say that cultural experiences are not based on the places of living. The cultural possibilities as presented in special place are not traditional generally for the place. Under globalization, local issue is not an important factor in which special spatial cultural is provided. Cultural phenomena can be linked together in the places thousands kilometer far from them. The extensive cultural link is the main feature of globalization (Kamali, 2010).

Culture is shown in the belief, attitude, behavior and speech of people and is based on collective conscience and has no negative aspect in cultural influence in globalization field. An example of the relationship between globalization and cultural influence in Islam era is observed and if affects the thoughts and emotions and by challenging identity image, identity change is changed positively. Javadi-Amoli (2007) states: We can consider the prophet hood of our Messenger as the most important cultural and international factor in the east and west as his invitation was based on monotheism and any oppression or oppressed nature. According to verse 64 of Ale-Imran: Say, “O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims”. This is state for Kasra, Iran king and king of Rom (Javadi-Amoli, 2007b).

Globalization is fulfilled at various dimensions including culture, peace and global fair justice beside monotheism. The relationship between the governments (globalization) and the relationship between people of a society with the other countries people are meaningful with global peace. Any global development, trade or politics or other affairs are manifested in fair global peace. After monotheism, fighting against oppression is required to establish fair global peace (Javadi-Amoli, 2007b).

Regarding the views of Javadi-Amoli, we can refer to another condition required for fulfillment of globalization

of culture as nature of people. Another point is that the nations shouldn't agree out of their identity and natural values. "Agreement in the domain of "Nature" is of great importance but outside of nature, no person shouldn't agree with another one (Javadi-Amoli, 2010).

We can say, from Islamic education aspect, culture has basis, content and method in globalization phenomenon. Nature is the common basis of all people for globalization of culture. The unique language as the coordination factor of human being is the language of nature and it is the public and common culture of all people in all fields and any person is familiar with it. The content is the holy Quran. Quran refers to nature of people and Quran is perceived easily by all types of people. Quran has important role in globalization of culture. The methods important in forming global culture include wisdom, advice, story narration, allegory and similitude.

Although the Holy Quran needs a special language as Arabic to perceive in the world, its language and culture are the language and culture of nature and it is understood by all and only in this case, it can be global. The components including wisdom on one hand and allegory, similitude and story narration on the other hand in invitation and teaching are the features of the Holy book (Javadi-Amoli, 2007b).

Globalization via development of communication of people facilitates their access to various identity resources and these sources challenge the current identity image of a person and they are mostly successful and a person is encountered with identity crisis. To get rid of such crisis, new identity image is made and the change in identity is increased and this change is the product of globalization (Qoreishi, 2002).

Regarding the relationship between globalization and identity item in terms of cultural aspects, we can say identity is one of the phenomena in global communication under globalization conditions. By development of communication, identity issue globalizes its communication and is affected by remote phenomena and affects them also. Based on this interaction, one's image of self is changed. New recognition of self acts as an opportunity to deepen one's recognition of self or as a threat for self-alienation. One of the factors in which human being chooses another one is having deviating goals and the real self is forgotten. The deviating goal is not only the fact that in schools, people have lost themselves, the human nature is also changed (Keshtiaray & Soltaninejad, 2014).

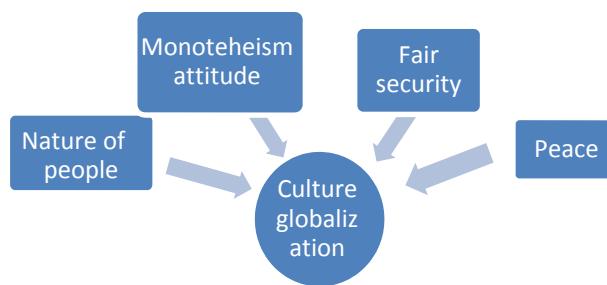


Figure 1. The required tools for formation of culture globalization from the view of Ayatollah Javadi-Amoli

1.2 Globalization and Education

The current human being is not a unique person in family, society and country and he is the inseparable component of human world and global relations. One way to achieve one's perception of the world is global training. In globalization, education systems can not consider themselves separated from this developing process. Today, the world is like a classroom and students and all learners can take benefit of this global class.

The new world needs the people judging exactly and find their ways in new environments and distinguishes new relations in the reality changing rapidly. The important point in global education is that the students should train as they can adapt with the new and rapid requirements in their life. Global education should help the students to detect the ways in which they can enrich their own life and the life of other people around the world (Salehiomran et al., 2009).

With its own association with different fields of knowledge and principles of life is affected by influence and it should be changed consistent with the changes to fulfill the requirements of people in society (Ataran, 2003;

Zarchi & Rahnama, 2009).

The great changes in the world with scientific and technological progress have caused serious competition space increasing the need to education and it requires new educational methods and people can update their knowledge.

The only way to be an active citizen for current human being is continuous training. Continuous training consists of formal, informal and non-verbal models of education and it attempts to explain all structures and stages of training along the temporal and spatial dimensions. Continuous training is changed based on time, place, content and learning techniques and it requires as a person can determine the learning direction and informs self and others and various educational policies are considered (Mazarei & Shadfar, 2009).

In Quran logic, education is the global mission of the prophets. The Holy Quran considers one of the duties of the prophets as education and purification of people and it is mentioned in various verses: Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know (Al-Baghare, 151; Javadi-Amoli, 2010).

Human being should be brought up with a person he is created. The creator of human being is not separated from the world without any creator and he is not self-reliant. If human being is like other creatures in the world and if the creator of human being is the creator of the world and if the world is managed by God, human being also should be managed by God (Javadi-Amoli, 1983a).

He believes that human education more than his scientific aspect has some practical aspects and the teacher is successful if he is a good role model for people and shows all educational issues with his own attributes and ethics (Javadi-Amoli, 1983a).

Thus, education department should prepare the students for citizenship of the global community. Only learning history, culture and language and literature of local country is not adequate and the study of history, culture and language of the world and information of the global markets direct the students in global citizenship.

According to Dewy, educational social philosophy on which schools are based can be considered as the initial filtration to develop social plan. In liberal communities, democratic values are transferred via schools (Ramezanian & Mahjub, 2011).

According to Javadi-Amoli (1983b) in Islamic education, people are divided into four groups in terms of behavior and performance and applying what they learn: Non-functional scientist, illiterate holy person, deviant ignorant and just wise man. The following Table shows different types of education and output of each one in educational system.

Table 1. Different types of education and relevant output in educational system

Output of education system	Quality of bringing up	Quality of education	
Deviant ignorant	Weak	Weak	1
Illiterate holy man	Good	Weak	2
Non-functional scientist	Weak	Good	3
Wise scientist	Good	Good	4

Regarding what was said and their relationship with globalization phenomenon based on the views of Ayatollah Javadi-Amoli, we can say in Islamic education, those with scientific doubt are deviant ignorant neither believing in globalization in theoretical aspect nor in practice can fulfill good globalization. Those with practical lust are non-functional wise with the lack of education cannot support the global system. The reason is that this group is involved with internal conflicts and cannot think about the benefits of other people. Thus, some disorders are created in globalization education dimension and they are also created in economic, political, social and cultural aspects of globalization. Illiterate holy men cannot fulfill a good globalization idea. This group of people considers oppression as their own destiny and accepts the oppression of the oppressors. This thinking method is not consistent with the rational and belief basis of globalization. Thus, just fair wise men being educated are successful to think globally and they learn how to think, live and avoid.

2. Methodology

To achieve the purpose of explaining educational and cultural dimensions of globalization with the emphasis on opinions of Ayatollah Javadi-Amoli, this study applied transcendental logic analysis. This method consists of two stages of description and determines the conditions. In description stage, qualitative content analysis method of comparative categorization is formulated. To do this, all the books regarding the opinion of Avatollah Javadi-Amoli in culture, education and globalization are based on total count and purposeful sampling method.

3. Findings

3.1 First Stage: Description

In this stage, information collection is based on comparative content analysis to describe the relevant concepts. The findings show that according to the opinion of Ayatollah Javadi-Amoli, religion is the common component for all people. Religions are consistent with each other as they are based on a unite source and they don't have internal or external difference. Regarding the role of the prophets in culture globalization, the prophets' invitation was complementing. Any prophet has invited the next Messenger and they also approved each other. The important point is a universal language to achieve globalization capability in cultural exchange.

Regarding the globalization and education, he believes that people are divided into four in global educational system. Based on their own spectrum, the output of educational system is different. Planning for a global student requires special method. The communities resorting to a common law for the public in the world and unity and nature as the logic of globalization can fulfill globalization idea.

3.2 Second Stage: Determine the Required Conditions

3.2.1 Required Conditions to Fulfill Globalization and Culture

1) According to the verse "Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction" (Al-Nissa, 82).

The common point of divine religion is as all of them are protected against damage before the wise God and what is revealed by God. NO religion is neither exposed to internal or external conflict with another religion as all are before the All-Knowing God.

2) According to the verse "And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid" (Al-Taha, 77), all religious leaders and cultural authorities should inform people to obey God to facilitate the most dangerous path by God obedience.

3) According to the verses "And mention of the Fire is not but a reminder to humanity" (Al-Modsar/31) and "But it is not except a reminder to the worlds" (Al-Ghalam, 52), The holy Quran is the guidance book for all people in all times, the holy Quran sparkles as sun in the earth. We take benefit of Quran light and the officers of hell are only punishment angels and some of them are determined only to test the pagans that the believers (Jewish and Christians) believe and their faith is increased and the believers (regarding the truth of this holy Book) and the pagans say:" What does it mean of this description? (Yes). God misleads any person and if he wants he can guide anyone! (31:74) and it is not dedicated to a special era, climate or race.

4) To explain the mission of our Prophet, Allah says: "And we have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know". The mission of him is "universal" and "eternal" and his book is global and his tribe is all people, a group of Hijaz people (Javadiamoli, 2009).

5) Quran language is universal. To understand Quran teaching, it is not necessary to know any special culture or civilization. Quran language is discussing in a common culture of people. People are separated in terms of language and literature and are not common in terms of ethnical and climatic cultures. In human culture as the stable and unvaried culture, they have common points and Holy Quran talks with people with this culture, the audience is the nature of people and its mission is actualization of natures and its language is familiar for the public.

3.2.2 The Conditions to Fulfill Globalization and Education Components

1) Based on Quran and narrative teaching, we should consider the individual differences. People have common nature culture and they are not similar in terms of intelligence and according to some narrations, *they are different like gold and silver mines* (Majlesi, 1985). Some readers of Quran are simple people and others are wise people.

2) According to Quranic and narrative teachings, we should use various methods. The divine book explains natural teaching with different methods at various levels as the researchers don't think that they don't need this holy book and the simple people don't say it is complex and they can't learn it. Thus, the Holy Book has presented its achievement via wisdom and advice, most of teachings are manifested through allegory as it is approved by researchers and the wise (Javadi-Amoli, 2009).

3) The teaching methods in Quran include wisdom, advice on one hand and allegory, similitude and narration on the other hand in teaching and in none of wisdom and narrative sciences in which reasoning are presented cannot be observed such content (Javadi-Amoli, 2009).

4) The community in which culture level is higher, divine teaching is perceived better and defends better against the ignorance. He is not involved with ignorance and others ignorance is not also misused (Javadi-Amoli, 2010).

5) Education institute to enter global fields should provide necessary skills and guide people for excellence of social and scientific situations and protect the culture and provide the cultural requirements (Javadi-Amoli, 2010).

6) Nation achieves human life and society in which the rationality is increased and education institute is formed for the same goal (Javadi-Amoli, 2010).

7) Based on the significance of this social institute, one of the most important duties of the Messenger is education and purification of people and it is remembered in various verses "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you" (Al-Baghare/151).

8) In Islamic education approach, avoiding Gharun thought in knowledge to achieve globalization logic is emphasized by Ayatollah javadiamoli. Most people follow Gharun logic as the real teacher is not seen and the science is dependent upon the attempts and individual talent. Despite the Gharun attitude in educational systems, we cannot predict the globalization of science in education field.

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